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18 May 1979

TRANSLATIONS ON KOREAN AFFAIRS
(FOUO 1/79)

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S. KOREA/POLITICS AND GOVERNMENT

CRITIC VIEWS YUSIN CONSTITUTION IN CONTEXT OF KOREAN CULTURE

Hongkong INSIGHT in English Feb 79 p 58

[Article by Peter Hyun: "Park's Korea: The Case for Autocratic Rule"]

[Text] To the average Westerner, whose country may be blessed with all the accoutrement of liberal democracy, many regimes in Southeast and Northeast Asia seem incomprehensible or totalitarian, and sometimes both. In recent years, President Park Chung Hee of South Korea has come increasingly under attack for what his critics, both at home and abroad, call his autocratic rule, spicing their invective with calls for the restoration of democracy--meaning Western-style democracy in toto.

Park and his supporters, quite naturally, fend off this criticism by maintaining that the president's controversial Yushin (revitalising reforms) constitution is valid because it is based on the country's "historical background, cultural tradition and socio-economic realities and needs." The earlier regimes of Syngman Rhee and John M. Chang failed as democratic governments, they reason, precisely because of the Western-style constitution, drafted in 1948, without regard to "the peculiarities of the Korean situation."

But what exactly are the peculiarities to which Park refers? He means, in the first place, the divisiveness of the Korean people, reflected through 5,000 years of incessant internal rivalry and strife and culminating in the present slicing of the peninsula into two halves along the 38th parallel. Historically, Koreans have never managed to unite against a common foe, despite invasions from Mongols, Chinese, Russians and Japanese. Chronic factionalism and diehard individualism--two peculiarly Korean characteristics--have helped produce a brilliant and unique culture, but at the same time have hampered political and socio-economic progress.

Korean culture itself is authoritarian. Neither the language, manners nor customs support the egalitarian spirit which forms the basis of Western democracy. In addition to the strict observance of honorifics in the Korean language, the entire syntax is structured in accordance with age, rank and social position. The traditional mores from the "Five Codes of Confucius" are still very much in evidence today.

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For these, as well as other reasons, Park enacted the Yushin constitution in 1972, at a time when Korea was still a developing country--a state of affairs not always understood by politicians or amateur political theorists. In the absence of any body of theoretical knowledge by which leaders of developing countries can explain or evaluate their position, only one fact remains clear: political stability and national security are never guaranteed and remain goals blurred by incipient internal turmoil with far-reaching effects.

Some Americans object to the Park regime because its methods run counter to the American concept of liberty, itself uniquely created to fit specifically American ideals. Blinkered by their innate tendency to moralise and oversimplify, Americans naively believe they can super-impose their own democracy on a country which has neither the traditions nor the background to support it.

The Korean concept of liberty differs from its American counterpart. Historically, Korean liberty, when perceived at all, was part of a larger virtue like wisdom or propriety. The five ethical tenets taught by Confucian scholars do not include liberty, and the vast majority of South Koreans today know that they cannot have the two kinds of freedom which Americans have come to demand: freedom from discipline, but also freedom from crime; freedom from economic control, but also freedom from the inevitable ups and downs of an uncontrolled economy.

Americans may opt for "Liberty under Law" and "Majority rule with protection for the minority"--slogans often chiselled on the eaves of famous American institutions. South Koreans, on the other hand, can only opt for freedom from communist aggression, freedom from the ruinous cycles of economic boom and bust and the freedom to find their own national destiny according to methods derived from an ancient and disciplined culture.

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S. KOREA/SCIENCE AND TECHNOLOGY

TWO-THIRDS OF INDUSTRIAL KNOW-HOW IMPORTED FROM JAPAN IS OUTDATED

Tokyo THE JAPAN TIMES in English 27 Mar 79 p 5

[Text] Seoul (OP-Kyodo)--Korea depends heavily on the introduction of modern industrial expertise, and that dependency has been one of the major causes of Korea's large trade deficit with Japan.

A government report on the current technology inducement situation showed that Korea introduced such know-how in 1,018 instances from 1962, when the country's first five-year economic development plan began, through the first half of last year, and is 639 of those cases--62.8 percent--the know-how came from Japan.

Know-how induced from the United States in 215 instances accounted for 20.1 percent of the total, according to the report, released Saturday.

Two thirds of the industrial expertise induced from Japan turned out to be obsolete or not up-to-date because Japan itself had obtained the technology from advance industrial countries, the report said.

Thus Korea's heavy technological dependence on Japan has emerged as a considerable contributor to the country's large trade deficit with Japan, currently running at more than \$3 billion per year, the report pointed out.

Only 21 percent of the imported Japanese industrial expertise proved to be up-to-date, the report said.

During the period studied, Korea's technology inducements averaged 62 per year, one tenth of the level in Japan, and investment in technology development, at 0.5 percent of the GNP, was one third of the share allocated in Japan, the report showed.

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N. KOREA/POLITICS AND GOVERNMENT

KIM IL-SONG DISCUSSES UNIFICATION, WORLD SITUATION IN INTERVIEW

Tokyo SEKAI in Japanese Jan 79 pp 146-157

[Interview with President Kim Il-song, by Editor in Chief of SEKAI, in Pyongyang on 21 October 1978: "Unification of Korea and International Situation"]

[Text] On the Interview

On the occasion of the 30th anniversary of the founding of its nation on 9 September, the Democratic People's Republic of Korea [DPRK] held the "anniversary celebration meeting," on a large scale, participated by delegations from 109 nations in various parts of the world. At the meeting, the happiness and self-confidence of the people, who have walked the path toward independence, by surmounting various difficulties, and the power of international solidarity surrounding the people's efforts, were shown.

This was my third visit to Pyongyang after my visits there in September, 1972 and March, 1976. The streets of Pyongyang were as pretty as before. However, the livelihood of the people who live there has undergone big changes. When I visited the city in the spring of 1976, I was surprised that during the short period of only 3 and 1/2 years since my visit in 1972, the people's clothes had become surprisingly colorful. When I visited the city this autumn, that is, 2 years after my second visit there, I realized that the clothing, food, and housing situations have been further improved. I also felt that the expression on the faces of the people in the streets appeared even more cheerful and relaxed. The number of recreation grounds and parks has increased, and on holidays, people throng there. Young couples were also seen there.

It is viewed that in recent years the DPRK has encountered a number of difficulties in the course of carrying out the heavy-industrialization of its country, but it can be said that steady growth has been continuing at least as far as the people's livelihood is concerned. It was easy for me to imagine how wholeheartedly the people who have experienced cruel colonial domination by Japan, followed by the division of their fatherland under the Cold-War policies of the US and the Soviet Union, and the agony of the Korean War,

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celebrated the 30th anniversary of the founding of the nation over the comfortable life and prospects for the future.

These people, however, have not been able to secure unification of the people. The more affluent their livelihood becomes, the more they hope that their divided fatherland will be unified as one nation and that the wound in their hearts will be healed--this is probably quite natural. At every place I visited--factories, farming villages, people's schools, fine arts colleges, and historical museums--everyone talked about the hope for unification. I felt even stronger echo in their voices. Their wish is probably in common with that of the ROK people.

At the same time, the people in North and South Korea have the common realization that the path toward unification is not smooth. When I conferred with President Kim Il-song in 1976, he said in a quiet voice, "Mr Yasue, the task of unification is truly difficult." His statement left a strong impression in my mind. It is true that for the people who intend to walk the path of independent and peaceful unification, the situation surrounding them is very harsh. The Red Cross talks, which had been realized as a result of dramatic exchanges between the North and the South, based on the 4 July Joint Communiqué of 1972, were discontinued due to the Kim Tae-chung Abduction Incident. As is widely known, in the ROK, oppression under the name of the Yusin has been continued and intensified. In the meantime, the US, which had at one time signalled a change in its policy toward Korea by announcing the withdrawal of the US forces from the ROK, has in reality retreated [from this stand]. Japan has remained consistently unchanged in its hostile policy toward the DPRK and is strengthening its adhesion with the Pak government. Especially, Japan's intervention in North and South Korea for the last year or two has been clearly making the situation worse.

However, tense relations in Korea should be eased without fail, and the easing of the tension ought to lead to independent unification. And, the successive visits paid to Korea by Tito, Ceausescu, Hua Guofeng, and Deng Xiaoping from last year to this year attracted attention because they relate to the settlement of the Korean problem. The resolution of the Korean problem has come to occupy growing importance in the international politics of today, and it is becoming a growing concern. Considering these views, after I obtained the opportunity to interview President Kim Il-song, I asked him his views mainly on the international situation surrounding Korea.

The interview was held on 21 October in Pyongyang. He looked extremely healthy, and spoke and replied frankly and clearly for 4 hours, including time for dinner. I felt that his assertions, which clarified his basic stand, were not at all stiff and they suggested a flexible posture. It can be said that his appraisal of the conclusion of the Japan-China Peace and Friendship Treaty, and his views on various tasks confronting the Third World or news on the various non-aligned nations, US-Korean and Japan-Korean relations, and the unification problem, all contain noteworthy and also interesting details.

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This report on the interview consists of the statements made by the president in reply to questions, which had been submitted prior to the interview, and his replies to several questions, which were asked in connection with his statements. The report was drawn up by the Korean side, but the title of this article and sub-headings were prepared by Yasue. (Interviewer Yasue)

30th Anniversary of Founding of Nation and Our Prospects

First of all, I express my deep gratitude to Mr Ryosuke Yasue, who visited our country on the occasion of the 30th anniversary of the founding of the DPRK. I am also happy to have received a congratulatory address from you on the occasion of the 30th anniversary of the founding of our Republic. When you return to your country, please give my messages to Iwanami Publishing Company's Board Chairman Yujiro Iwanami and President Toru Midorikawa that I am grateful for their sending congratulatory addresses to me on the 30th anniversary of the founding of the Republic.

Now, I will give replies to Mr Ryosuke Yasue's questions.

You asked my view on the 30th anniversary of the founding of the Republic. The Democratic People's Republic of Korea is the true people's government, which all the Korean people unanimously hoped for.

With the establishment of the DPRK, the Korean people broke loose from government which had been for so long imbued with flunkism. The people themselves have become the masters, and they have come to have an independent government flunkism.

In history, this is the first time our country has established the government of the people, which represents the interests of the various classes and strata of the people, including workers, farmers and working intellectuals. The Korean people are very happy to have been able to have their own true government for the first time in history. Certainly the Korean people as well as good friends of ours and various fraternal nations are also happy about this.

The DPRK, which is the people's government in the true sense, is the lighthouse of the Korean people's hope. For this reason, we celebrated, on a large scale, the 30th anniversary of the founding of the Republic. Many good friends of ours and the delegations of various fraternal nations visited our country on the occasion of the 30th anniversary of the founding of the Republic and celebrated the national holiday of the Korean people. We are very grateful for this.

You asked me about the prospects for the Republic. The prospects for the Republic are excellent, and it is possible for us to take an optimistic view. In the midst of the difficult situation, which has so far existed, we have firmed up our government, solidified the foundation of our independent national economy, and fostered many national leaders. In view of such a situation, we have the firm confidence that we will be able to construct a still better independent national economy, guarantee a still better livelihood toward the people, and realize independent unification of our fatherland, without fail. With this confidence, we are advancing.

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We are now fighting for the purpose of upholding our national independence, helping the masses of the people display their creative wisdom, and realizing the chucheization, modernization, and scientification of the people's economy. The chucheization, modernization, and scientification of the national economy are the goals of our struggles for the construction of our economy. Upholding high the banner of the three revolutions the Korean people are splendidly marching forward to carry out these goals. At present, all the people are vigorously promoting the three big revolutions of thought, technology, and culture in various fields.

All the people of our country are now fighting for the purpose of carrying out the Second Seven-year Plan. I firmly believe that the Second Seven-year Plan will be carried out successfully. When this plan is accomplished, our country will probably be able to join the line of the more advanced nations. As stated above, one can probably say that our country's prospect is extremely bright. Other comrades must have discussed the situation in our country, and therefore, I would like to end here.

Tasks of the Third World

Next, I will state my views on the international situation.

You have brought up various problems concerning the international situation. You take the view that the age of the Cold War is coming to an end internationally. A change in the Cold War policy is good. We also hope that the age of the Cold War will end. Not only the Korean people but all people in the world, who love peace, are hoping for the end of the age of the Cold War. For this reason, we think that we should welcome greatly the ending of the Cold-War policy.

However, we have not eased our guardedness. At present, it seems on the surface that the Cold War is being eliminated, but actually, there are many problems which make us feel uneasy. When we view the recent international situation, there is on the one hand a trend toward suspending the Cold-War policy and settling all problems peacefully, but on the other hand, there have also appeared moves to expand armaments behind the signboard of "peace" while calling for the elimination of the Cold War and waging economic aggression in other countries. We cannot but strengthen our sense of guardedness toward these moves.

As far as our view is concerned, the recent international situation is very complex. The reason is that the super powers are all maneuvering to expand their control.

The super powers are now maneuvering to expand their control. Especially, they are mutually increasing competition to seize various Third World nations and the newly-rising independent nations in their hands. This situation has appeared in a variety of ways. We view that these maneuvers carried out by the big powers may intensify even more in the future.

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As you have pointed out, today racial trouble is occurring among many newly-rising nations. This situation was caused as an after-effect of colonialist domination by the imperialism of the past.

Some newly-rising independent nations have difficulties in defending their political independence, because, even though they have secured their independence, they have not been able to construct independent national economy. The nations, which have been liberated from the colonialist domination by imperialism very recently, do not have a sufficient number of national leaders, and for this reason, they have not been able to construct an independent national economy. For this reason, one sees a trend in some countries to rely once again on their suzerain states of the past.

By taking advantage of this weakness of the newly-rising independent nations, imperialism and the big powers are developing secret struggles to expand each other's control. The big powers pretend to be aiming to stop the Cold War and settle the problem peacefully, but actually, they have other countries wage proxy wars, thus causing the intensification of situations in various places in the world. It seems on the surface that the state of the Cold War is being eliminated, but the present situation shows that behind that, the big powers are developing intense struggles. The big powers are aiming at deriving benefits, by taking advantage of newly-rising nations which are in trouble. How the international situation will develop in the future is a noteworthy problem.

However, regardless of the changes in the situation, the various nations in the Third World should unit firmly, by surmounting differences in their political views, creeds and concepts, as I pointed out in my report made at the Central Meeting celebrating the 30th anniversary of the founding of the DPRK, and they should prevent themselves from giving the big powers an opportunity to fish in troubled waters. Then, for the first time, the problem of establishing a new international economic order responding to the various Third-World nations' demands, the problem of constructing an independent national economy, and the problem of strengthening the independence of their nations while upholding their autonomy, will be solved.

We think that it will be more beneficial for the various nations of the Third World to develop their national economies by using funds for that purpose rather than to use them for waging a proxy war for big powers. On the whole, the people of the various newly-rising nations are similarly seeking independence. They are making efforts to defend the independence which they have already won and construct independent national economies.

Generally the present trend is progressing in a favorable direction. By no means one can say that it is moving in a wrong direction.

On Japan-China Peace and Friendship Treaty

In Asia, recently, the Peace and Friendship Treaty was concluded between China and Japan. We consider it to be a normal thing. The conclusion of a friendship treaty normalizes state relations, and it is something that occurs between the [two] nations.

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I do not think that it is necessary to view the conclusion of the Peace and Friendship Treaty between China and Japan through colored glasses.

We think that the conclusion of the Peace and Friendship Treaty between China and Japan is a very good thing. The conclusion of the China-Japan Peace and Friendship Treaty will bring benefits to Japan in that it can purchase raw materials, etc, from China. It is also useful for China, because it has secured the prospect that it can develop its national economy more quickly, through the introduction of the advanced Japanese technology. This is also extremely good for peace in Asia. We view that with the conclusion of the Peace and Friendship Treaty between Japan and China, there will probably be more favorable outlook for peace in Asia in the future.

Thus, we view that in the international situation today, there are favorable aspects, as well as unfavorable aspects.

Concerning the non-aligned movement, I have already mentioned it at the Central Meeting celebrating the 30th anniversary of the founding of the Republic, and therefore, I will not repeat it here.

You asked me whether we have been consistently upholding the policy of opposing the domination. We have firmly upheld the policy of opposing the domination from [long] ago.

Since the time we started our revolutionary struggles, we have opposed flunkeyism and demanded independence, and the demand implies that we are opposed to dominationism. Therefore, this is not the first time we presented the problem opposing the dominationism. Thus far we have opposed dominationism; we are opposing it now, and will also oppose it in the future.

Some people say that we may be opposed to dominationism with a specific nation in mind, but it is not true. As you have correctly pointed out, our country has been upholding independence from the beginning and has opposed dominationism. Therefore, we did not specifically mention this time with a certain nation in mind.

We are actually opposed to people who are carrying out dominationism and we will oppose those who intend to carry out dominationism in the future. We oppose all people, who intend to carry out dominationism, regardless of who they are. The reason is that the intention to control other people runs counter to independence. I clarified the definition of dominationism in my report announced at the Central Meeting celebrating the 30th anniversary of the founding of the Republic, and therefore, I will refrain from touching upon it here.

In my report, I stated that the various nations belonging to the Third World should fight against dominationism, and that they should not be made to act as the cat's-paw for other countries. This is a very important point when they oppose dominationism and uphold their independence. If no one acts as a cat's-paw for controlling forces, there will be no one to carry out dominationism.

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This will be about what I want to discuss on the international situation.

Realization of Dialogues between North and South Korea

Next, I would like to state my views on the problem of unification of our country.

You asked me to state how I view the present situation in South Korea, where the "Pak regime" is still continuing its rule of violence. I think that under the present situation, the state of division between the North and the South may continue for some time. The reason for it is that the reactionary classes of the US and Japan are protecting and supporting the Pak "regime's" rule.

Even if the movement against violent rule by the Pak Chong-hui group is further stepped up in South Korea, I do not think that the movement will be able to score a success easily, by any chance, when the US and Japan are supporting the Pak "regime". The South Korean people's democratization movement is being developed amid an extremely difficult situation. Today when US forces are continuing to occupy South Korea, it will be difficult for the movement to grow immediately into power which will overthrow the Pak "regime".

The American imperialists are continuing to threaten the South Korean people. Even after the establishment of the Carter administration, the American imperialists are carrying out, behind the signboard of "withdrawal," bombing exercises many times a month by flying planes from Okinawa in Japan to South Korea. They say that the purpose of the exercise is to have pilots become familiar with the route, but this is not true. It is unlikely that today's modern aircrafts cannot arrive at their destination not knowing the route. Even people who do not have special military knowledge understand this much. The true aim of US forces' continued bombing practice in South Korea is to threaten us and the South Korean people. In other words, if the South Korean people rise in riots, they will be baptised by this kind of bombing.

The problem is whether or not the South Korean people will be able to overthrow the Pak "regime" while the US is acting that way. What is most important in the settlement of the Korean problem is to eliminate intervention by outside forces and enable the Korean people to settle by themselves the problem of unifying their fatherland. So long as the US forces do not withdraw from South Korea, the problem of unifying our country cannot be settled.

You said that after Carter became President, he has greatly retreated from his original line on the Korean problem. Instead of saying that he has retreated, I think his trick has been brought to light more clearly. While saying that he will "withdraw US forces" from South Korea, Carter said that he will retain Air Force and Navy units there as they are. Furthermore, he has a plan to have Japanese militarists exercise control over South Korea, in place of US forces, in case they withdraw from South Korea. For this reason, Carter's statement that he will withdraw US forces from South Korea is a mere trick.

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During the presidential election campaign, Carter mentioned the problem of the "protection of human rights," as well as the problem of withdrawing US forces from South Korea. It is comical that he upholds the slogan of the "protection of human rights" when he ignored human rights within the US. While stressing that he will not maintain good relations with countries which oppress human rights, he continues, on the other hand, to support the puppet government in South Korea, which is widely known as a fascist government. This is still more difficult to understand.

The "withdrawal of US forces" and the "protection of human rights," which Carter publicly pledged during his presidential election campaign, are entirely a trick. Carter has laid down the smoke screen of the "withdrawal of US forces" on the surface, and behind that, he carried out unprecedentedly large-scale military maneuvers, and while calling for the "protection of human rights" in words only, he extends positive military aid to the fascist "government" in South Korea. These stark realities show that his "public pledges" are a complete deception. We view that today, Carter is not only threatening us and the South Korean people, but also he is threatening the people of Japan.

The very end of the problem of unifying Korea must be settled by the Korean people themselves.

As I stated in my report at the Central Meeting celebrating the 30th anniversary of the founding of the Republic, I believe that the problem of unifying our country should be settled by promoting racial understanding, and having all people become united through dialogues between the North and the South. The problem is how to hold dialogues. The problem is whether dialogues will be held for the purpose of realizing unification from the standpoint of hoping for unification, or whether dialogues should be held for the purpose of solidifying the present situation and perpetuating the state of division.

It is not necessary to hold dialogues for the sake of dividing the nation when it is already divided. Dialogues must be held, with unification as the premise. With the premise that unification should be realized, the North and the South should both open their doors and let [people] travel back and forth and have economic and cultural exchanges as well. It is in this manner that the Korean people in the North and the South should establish adequate, mutual understanding. When they do so, they will be able to achieve large-scale national solidarity. In line with the principles of the North-South Joint Communiqué issued on 4 July, we are always calling upon all the people to realize solidarity, by rising above differences in thought, ideology, political views and creeds.

We wish to have dialogues. We are never opposed to holding dialogues. If we are to have dialogues, they are for the realization of unity, not for division.

At present, South Korean authorities are giving lip service to dialogues, but the dialogues they talk about are for the purpose of solidifying the state of division. It is impossible to hold dialogues with them when where South Korean authorities are opposed to realizing unification they are aiming to [solidify] the state of division. If South Korean authorities were to give

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up their policy of division of creating "two Koreas," it will be possible to hold dialogues with them. However, as long as they continue to maneuver to divide the people and to oppress the South Korean people, it will be impossible to have dialogues with them.

We assert that dialogues should be held, based on the principle that various political parties in South Korea, mass organizations, and even Pak Chong-hui Korean residents abroad, should be unified as a whole. In other words, it means that it is necessary to hold dialogues by including even the functions opposed to Pak Chong-hui.

If dialogues between the North and the South and large-scale solidarity among all the people are realized, the tension created on the Korean Peninsula will be eased. It will also become possible to have the US forces withdrawn from South Korea without difficulty. If the fellow Korean people intend to unify through firm solidarity; any pretext which permits the US forces to stay in South Korea continuously, will probably cease to exist. If that happens, the unification of the fatherland will be realized through cooperation between the democratic forces in South Korea and the socialist forces in the northern half.

If the US hopes to ease the tension on the Korean Peninsula, it should not impede the holding of dialogues between the North and the South. It should not instigate the South Korean authorities to maneuver toward the division of the people.

There are many complex problems before unification of Korea will be realized. However, all Korean people want unification. Therefore, they will probably proceed along the path toward unification, without fail. History proceeds along the correct course.

Requests to Japan

Next, I wish to speak on the relations between Korea and Japan.

Although I have already stated several times, what we desire from the Japanese government and the Japanese people is that they will act in such a way as to help ease the tense situation in Korea. We hope that the Japanese government and the Japanese people will not do such a thing as to incite the state of division in Korea and that their action will be a plus toward unifying Korea, which is Japan's neighbor.

At present, relations have not been established between our country and the Japanese government, but cultural and economic exchanges have been carried out to a certain extent between the peoples of Korea and Japan. We hope that cultural and economic exchanges carried out between the peoples of Korea and Japan will become more active and develop in the future.

There is no other recourse but to watch the progress of the Japanese government's attitude toward our country in the future.

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I think that you and all the people in Japan hope that the tense situation in Korea, by the confrontation between the North and the South will be eased and that Korea will be unified in a peaceful way.

We hope that the Japanese government will listen to the request of the Korean and the Japanese peoples who hope for unification of Korea, and that it will cooperate in the unification of Korea. For that purpose, the Japanese government should discontinue the present action, such as worsening the state of division in Korea, and supporting the South Korean officials' policy of oppressing the people. These are our requests to the Japanese government.

I believe that if the Japanese government wants peace in Asia, it must definitely assume such a position toward Korea.

My answers to your questions have been general. If you have any more questions, please ask me.

International Situation Surrounding Korea

Question: Mr President, earlier you have made your severe criticism of the US government clear. Especially, you strongly criticized that the US government was supporting the South Korean Government and has adopted the "two Koreas" policy. What is included in what you call the "two Koreas" policy? Is it to go against the public pledge of "withdrawing US forces from the ROK" and instead strengthening military aid, or is it to support the Pak government by cooperatives with Japan, which continues to take the policy of oppressing the democratic forces in South Korea. Are these things what you call the "two Koreas" policy?

Answer: In the maneuvers to fabricate "two Koreas," there are such problems. What is more important, however, is that Pak Chong-hui is calling for admission into the UN while there are "two Koreas." Pak Chong-hui is requesting joining the UN when "two Koreas" exist. Also, he is calling for "cross-recognition." His call is that Japan and the US should recognize the Democratic People's Republic of Korea, and that China and the Soviet Union should, in return, recognize South Korea. This is the maneuver to fabricate "two Koreas." For the purpose of creating "two Koreas," Pak Chong-hui demands the continuous stationing of the US forces in South Korea and seeks support from the reactionary forces in Japan.

Question: Recently, the South Korean Government has tried to assume a flexible posture toward foreign countries, in contrast to its policy of suppression within the country, in an effort to surmount the sense of international isolation, and it has clarified its intention to approach various East European countries, China, and the Soviet Union. And in the midst of this, attention is being paid especially to recent relations between South Korea and the Soviet Union. What is your view on this problem?

Answer: We have not yet obtained definite data on the relationships between the Soviet Union and South Korea. They are rumors in the back streets. There are no definite data. We believe that it is impossible for people with normal thinking power to do such a thing. The Soviet Union is the first nation which

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recognized the DPRK as the sole, legitimate state on the Korean Peninsula, and it is well aware of the fact that the South Korean "government" is a puppet government established by its masters in the US by going against the wishes of the Korean people. For this reason, it is impossible for us, who have normal thinking ability, to consider such a thing.

Question: Concerning the conclusion of the Japan-China Peace and Friendship Treaty, there were various arguments in our country, too. I think that the arguments concerned the problem of what effects the conclusion of the Treaty will have on the present situation in Asia, rather than the problem of whether the reconciliation between Japan and China is good or bad. Now that the Japan-China Peace and Friendship Treaty has been signed, there is a view that it will exert especially big effects on the policies toward North and South Koreans in the future.

Mr President, what is your view on this problem?

Answer: We view that the conclusion of the China-Japan Peace and Friendship Treaty is a normal practice which is possible between the two countries.

In regard to what effects the China-Japan Peace and Friendship Treaty will have on the Korean Peninsula, we think that it will have positive effects on the Korean problem, not negative.

We hope that China and Japan, which neighbor our country, will establish good-neighborly relations. For this reason, we consider the conclusion of the Peace and Friendship Treaty between China and Japan to be desirable thing, not undesirable. The establishment of good-neighborly relations between Japan and China, which neighbor country, will bring about good effects on our country, but it will probably not cause unfavorable effects. We consider that the China-Japan Peace and Friendship Treaty is advantageous to the people's great task of achieving peace, and not disadvantageous.

We hope that all nations will establish good-neighborly relations. We think that the Japanese Government's statement on its position that it wishes to establish good-neighborly relations with other neighboring countries is a desirable thing. As an economically advanced country it is not wrong for Japan to establish good-neighborly relations with other countries. Especially in view of the fact that part of the Japanese economy is stagnant due to the international crisis on raw materials, finding a solution through improving relations with other countries is a good thing.

We view the conclusion of the China-Japan Peace and Friendship Treaty as a normal practice in state-to-state relations. For this reason, we are not worried so much about the conclusion of the China-Japan Peace and Friendship Treaty.

Question: From last year to this year, many top leaders of various countries have visited your country in succession, and their visits attracted attention. Especially, Yugoslav President Tito's visit last autumn and Romanian President Ceausescu's visit and the visit by Chairman Hua Guoteng of China to your country this autumn attracted big attention internationally. In this connection, it is said that there may have been some discussions on the plan to

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hold the so-called "tripartite talks." It is also reported that you have expressed your intention to disagree with the plan to hold "tripartite talks." Can I interpret it this way?

Answer: The problem of holding "tripartite talks" at present is beyond discussion.

We have never discussed the holding of "tripartite talks" with top foreign leaders who visited our country.

I think that the rumor that we had discussed the holding of "tripartite talks" came from a closed room some place. It seems that such a rumor was spread because people became too nervous.

Question: Under the present situation in which the US has not at all changed its attitude toward Korea, I think it is very difficult to discuss the improvement of the Korean problem. If, however, the US were to show some improvement, do you think that establishing liaison offices between the US and your country is a possibility? Don't you think that it will take considerable time before talking about such a possibility?

Answer: With regard to the establishment of liaison offices between our country and the US, American authorities do not hope for it. We also do not hope for it. Therefore, this problem cannot become an object of discussion. It does not seem that American authorities are thinking of this problem, neither have we thought of it. When they avoid holding dialogues with us, how is it possible for us to establish liaison offices?

Kim Il-song's Views on Japan-Korean Relations

Question: I want to ask one or two more questions on Japan-Korean relations. Before visiting your country this time, I reviewed your statements made from around 1971 to 1972. In light of action taken by the Japanese government do you think now that the problem of improving Japan-Korean relations has worsened compared to that time?

Answer: I believe you know the Japanese government's position toward the problem of improving Japan-Korean relations better than we do.

In our view, it seems that there is no particular change in the Japanese government's posture toward the problem of improving Japan-Korean relations now or then. We can safely view that adhesive relations between Japan and South Korea have further deepened. This doesn't mean that the Japanese government has treated the DPRK especially badly in recent days.

However, the reactionary class in Japan is still following America's maneuvers to fabricate "two Koreas." Japan at present has been caught up in America's "two-Koreas" strategy. Japan is continuing to take an unfriendly attitude toward our country and is supporting even more strongly the South Korean authorities who are pushing maneuvers to divide the people. When

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these points are taken into consideration, it can be said that [Japan's attitude] has become still worse.

Question: In the Joint Statement which was issued when Japan Socialist Party [JSP] Chairman Asukata visited your country this spring, the expression "normalization of Japan-Korean relations" was used, in place of the expression "normalization of Japan-Korean diplomatic relations which had been used previously." For this reason, some journalists in Japan view that this is proof that your country has hardened the posture toward Japan. It is also viewed that your country takes the stand that "diplomatic relations" between Japan and Korea cannot be "normalized" before realizing the unification of Korea.

Do you think this interpretation is correct? Also, what is your own view on the improvement of Japan-Korean relations? In conclusion, I would like to ask you these questions.

Answer: In regard to these questions, the problem is how to interpret the normalization of relations between Korea and Japan. If the normalization of relations between Korea and Japan is viewed as the problem of establishing friendly relations between the two peoples, it is good to normalize such relations. For the peoples of Korea and Japan to carry out cultural, technological, and economic exchange is good.

However, if the problem of normalizing relations between Korea and Japan is viewed as a problem concerning the establishment of state-to-state diplomatic relations, I think that the time is still unripe at present.

In the "Japan-ROK Agreement," concluded between Japan and South Korea, it is stipulated that the South Korean "government" is the sole, legitimate "government" in Korea. No one can say that the "Japan-ROK Agreement" should be abrogated now immediately. Even if someone says to abrogate the treaty, it will probably not be abrogated. The US too, asserts that the South Korean "government" is the sole, legitimate "government" in Korea.

In contrast to this, the PRC party and government delegations, which visited our country recently to promote friendship, clarified the stand again that the DPRK is the sole, legitimate government in Korea. The Soviet Union had already recognized, before the PRC was established, that the DPRK is the sole, legitimate government on the Korean Peninsula.

Accordingly, there is a complex problem concerning the establishment of diplomatic relations between Korea and Japan. If there is a proposal to establish diplomatic relations between Korea and Japan under the present situation, it can only lead to the "cross-recognition," which some people have advocated. Thus, establishing diplomatic relations between Korea and Japan is an extremely difficult and also complex problem. For this reason, for the time being, I think that it will be difficult to establish diplomatic relations between Korea and Japan.

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In regard to relations between Korea and Japan, the Japanese Government should endeavor, for the time being, to correct its unfriendly stand toward our country into a friendly stand. As I stated to the JSP Chairman when he visited our country recently, I hope that the Japanese government will not accelerate the state of division in Korea, but will take the posture of cooperating to unify Korea. If the Japanese government takes the stance to cooperate in the unification of Korea, relations between Korea and Japan will probably become friendly.

It does not mean that relations between the two countries will not be improved, unless an ambassador of our country is stationed in Japan and an ambassador of Japan is stationed in our country. If the Japanese Government makes efforts to unify Korea, it will become an expression of friendly relations between Korea and Japan, even under the present situation.

We believe that the problem of normalizing relations between Korea and Japan should be understood in this manner.

If [the Japanese government] intends to improve state relations with our country from the position of recognizing the DPRK and the "Greater ROK" as two coexisting nations and solidify the division of Korea, it will not bring about any desirable results.

We recognize that in order to normalize relations between Korea and Japan, the Japanese government must ease the tension in Korea and make efforts to realize unification of our country. We feel that perhaps the time has come when the Japanese government should think in this manner. In regard to the problem of the normalization of relations between Korea and Japan, different views can be formulated depending upon how that concept should be understood. The outlook will also become different, depending upon whether the position on "cross-recognition" is taken, or whether the position of unification of Korea is taken.

I am grateful for you having listened carefully to what I have stated.

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N. KOREA/SOCIAL CONDITIONS

JAPANESE AUTHOR'S BOOK DESCRIBES LIFE IN NORTH KOREA

Tokyo DARE MO KAKANAKKATA KITA CHOSEN in Japanese 1977 pp 110-118, 126-129, 132-140

[Chapters 6, 7, and 8 from the book DARE MO KAKANAKKATA KITA CHOSEN, ("The North Korea No One Has Written About") by Hideaki Kase, 222 pages]

[Text] Chapter 6--Shopping in Pyongyang

I have already written about inexpensive rent and rice and the difference in the concept of wages in North Korea.

With regard to wages, North Korea reported in 1970 that the average monthly wages of laborers, office workers and technicians was about 70 won (9,030 yen). The 1970 estimated wages of workers in grades three through eight appear in NORTH KOREA IN THE 70s, published by ASAHI SHINBUNSHA. According to this, they varied from 40 to 70 won. Also, in the same data, wages of college professors in 1972 figures ranged from 150 to 190 won, office workers from 65 to 70 won, and teachers from 60 to 80 won.

In North Korea all stores are state operated and controlled by the Ministry of Commerce, and therefore, retail prices are uniform throughout the country. Such being the case there are no bargain sales. Prices are determined by the State Planning Committee.

Let us again look at the ASAHI SHINBUN's data on retail prices of essential goods. They are relatively inexpensive--bread, 90 chon (116 yen); flour, 10 chon (13 yen); beef, 5.5 won (710 yen); pork, 3.2 won (416 yen); onions, 1.3 won (168 yen); potatoes, 30 chon (39 yen); sugar, 2 won (258 yen); one Japanese radish, 18 chon (23 yen). The price of one egg being 17 chon (22 yen) is about the same as it is in Japan.

When prices are compared with income, however, [these items] become quite expensive. Ordinary people can purchase them at shops and prepare them in their own kitchen, but because food coupons are necessary at the time of purchase, only a certain amount can be purchased. The circumstance is such that one cannot purchase [food items] as much as he wants so long as he has money.

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The price of one bottle of soda pop is 17 chon (22 yen); one bottle of beer, about the size of a large Japanese beer bottle, called "Pyongyang Maekju" (Pyongyang Beer) is 75 chon (97 yen); "Yongsong Maekju" (Yongsong Beer) is 85 chon (110 yen); 4 "go" of "Pyongyang Soju" (low-grade alcoholic beverage) (1 "go" equals 0.381 U.S. pint) is 3.5 won (455 yen).

Now, for a person who receives [monthly] wages of 70 won, one umbrella costing 10 won (1,290 yen) is about one seventh of his wages; a purse costing 1.5 yen (2,000 yen) is more than one fifth of his wages; people's uniform costing 22 won (2,840 yen) is slightly over one third of his wages; a suit costing 150 to 160 won (19,350 yen to 20,640) is more than 2.1 to 2.3 months of his wages; an overcoat costing 180 won (23,000 yen) is 2.6 months of his wages, a black and white television set costing 200 won (25,800 yen) is about 3 months of his wages.

A Set of People's Uniform is Equivalent to 3-Month Wages

According to the report by the ASAHI SHINBUN's special correspondent, Yoshisuke Niizuma, who visited North Korea in 1974, the price of women's sweater in Pyongyang was 40 won (5,330 yen); a suit (jacket and pants), 120 won (16,000 yen); men's pants, 55 won (7,330 yen); and children's socks, 0.3 won (40 yen). According to Niizuma, there were not enough shoes to be had despite the cold climate of the region and it is said that "the problem of shoes became so severe that at one time Korean residents in Japan had even donated them."

In Pyongyang there are four department stores. At one of the stores, The Pyongyang Number Two Department Store, the price tags were as follows: women's sweater, 40 won (5,330 yen); suit, (jacket and pants), 120 won (16,000 yen); men's pants, 55 won (7,330 yen); a pair of children's socks, 30 chon (40 yen); one college notebook, 24 chon (32 yen); and a dozen pencils, 60 chon (80 yen).

Furthermore, using the figures which appear in the Yasuyuki Omoto's report on his trip to North Korea, a former organization branch chief of Sohyo (The General Council of Labor Union in Japan), a pair of leather shoes costing 17 won (2,200 yen) is one fourth [the average monthly wages], and a shirt costing 7.5 won (900 yen) is about one tenth of the monthly wages.

Moreover, Kyuta Yamaguchi, who has written a very favorable account on North Korea, reported the following prices from the Pyongyang Department Store.

"Listed as the most expensive items were men's overcoat, 180 won (22,500 yen) and men's ready-made people's uniform, 219 won (3,800 yen) but the remaining items were very inexpensive--blanket, 15 won (2,100 yen); men's shirt, 15 won (2,100 yen); 10 pairs of socks, 10 won (1,400); children's sports shoes, 50 chon (70 yen)." (CHOLLIMA NO KUNI CHOSEN [NORTH KOREA, THE NATION of CHOLLIMA])

In order to purchase "people's uniform" or "work uniform" it is necessary to work for 3 months. This means that labor is very cheap.

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Mark Gayne's Account on His Visit to North Korea

By the invitation of North Korea, Mark Gayne visited North Korea in 1972. Some of the readers may recall Gayne because he is the well-known journalist who wrote NIPPON NIKKI [DIARY ON NIPPON], which describes Japan immediately after the war and the book became a bestseller at that time. Gayne contributed his story about North Korea in the NEW YORK TIMES. When he had mentioned that he wanted to see a department store, he was also taken to see the Second Pyongyang Department Store.

"After requesting for a tour and arguing strongly with the functionaries concerned, I finally received a permission 5 days later. At last on the appointed day, we headed toward the Second Pyongyang Department Store. The managers took the trouble to come out to the street to welcome us and female sales clerks adorned in their best clothes met with us.

What surprised me was not this sort of grandiose reception. In this Pyongyang department store, there was little variety of products; not only that, prices were exorbitant. The average monthly income is 100 won; in other words, it is less than \$40, and one poor quality clothe, when converted, costs as much as \$40. There was only one type of shoes sold, and a pair of these was priced at about \$6.60, which is more than half of one-week wages. A set of "chogori" and "chima" was about \$32. If bought separately, "chogori" costs about \$9.20 and "chima" about \$26.

This does not mean that a family not satisfied with only the rationed food cannot buy extravagant foods. A one-pound canned beef, however, costs \$1.60, and chicken as much as \$2.95. A simple alarm clock was being sold for \$6.40 but wrist watches were not found at all." (SHOKUN, "Kyoso Kin Nichi sei no Chosen" [MY FRIENDS, "Kim Il-song, Founder of North Korea,"] January 1973 translated by Hideo Kinoshita.)

In the book Gaynes writes by converting the won into the dollar. He says that if his monthly salary were \$40 and were to shop in the store, these items are quite expensive.

For the Quality, Goods Are Expensive

A special correspondent Eguchi of the KYODO NEWS AGENCY managed to get away from his guide in Kaesong and went to a department store alone. He then says, "I looked around the merchandise counter from the first through the third floor. It seemed to me that the number of merchandise was limited just as in Pyongyang, and for its quality, prices seemed high. Nevertheless there were many customers, and I saw lines formed at cashiers' counters." (RUPO CHOSEN SAIKINSHI [REPORT ON THE RECENT HISTORY OF KOREA])

It is said that at the state-operated North Korean store the customer requests to the sales clerk what he wishes to purchase and have the name of the product and the price written on a small piece of paper. Then the customer goes to the cashier. After paying for his purchase in cash, he gets his paper stamped; then he goes back again to the clerk and gets the paper.

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The purchased item is then finally handed to the customer. Like Gayne, Eguchi also felt that the merchandize was of poor quality and prices were high. He observed that, "Prices are not low and the quality still needs to be improved. There were relatively good quality clothes among the merchandize catered exclusively to foreigners, but the ordinary people are unable to purchase them. Furthermore, when prices are compared with the wage level of the Republic, they are unreasonably high." (Ibid)

Through the eyes of the reporter, Eguchi writes objectively just as he saw North Korea.

"One cannot say that the people's daily necessities are plentiful and the quality needs to be improved considerably. For instance, when I stayed in a hotel, I had trouble using poor quality toilet paper and when I tried to take off the cap of the toothpaste tube called "Ginseng Medicine" the entire neck of the tube tore off and the inner paste swelled out. The cream itself was hard, tasted bad and was in noway comparable to those I found in Japan and South Korea. A plastic shoehorn I bought at the Pyongyang department store broke right in half within about 1 week, and a nail clipper I found at the Kaesong Department Store broke soon after I returned to Japan and became unusable." (Ibid)

The "coarseness" of paper appeared to be extreme. [The quality of the paper] of the NODONG SINMUN and the MINJU CHOSON, which are the government organ newspapers, is considered to be still good, but when it comes to PYONGYANG SINMUN, the paper is stiff, and the print is indiscernible. For books, "very rough paper is used and the typed words on the back of the page can almost be read. Wrapping paper is very thin white paper and is easily torn."

[Motofuji] Makieda, president of Sohyo, wrote in his account on North Korea the following:

"Naturally luxury items which are more than necessities are rather expensive--elegant clothes, jewelry and accessories, etc. Essential goods, however, are extremely inexpensive. They cost almost nothing. As a result, there is absolutely no need to worry about daily life. For this reason there are no thieves in this country. Thieves appear where uneven distribution of riches exists. In this country there is no need for thieves. Because there are no thieves and murderers, there are no police. Only public safety members stand at intersections and street corners to regulate traffic and help the injured." (CHUCHE NO KUNI CHOSEN O TAZVNETE [VISITING THE COUNTRY OF CHUCHE, NORTH KOREA])

Even though Makieda, president of [Sohyo], stayed in North Korea only for ten days, he stated positively, "In this country there are no thieves," or "There are no police because there are no thieves nor murderers," and we cannot help but to advise his outstanding ability to observe [North Korean Society].

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Impossible to Go Out for a Drink

In North Korea, naturally there are no coffee shops, "pachinko parlors," recreational centers, bars, cabarets, billiards nor "rendez-vous" hotels. (In the socialist countries such as the Soviet Union and various East European countries, there are night clubs and something like strip shows.)

Because all shops are state operated, there are no specialized stores such as accessory shop, picture frame shops, tailor shops, jewelry shops and hat shops. Needless to say there is no such thing as a pet shop.

No one has pets in the city. Out in fishing or farming villages, cats and dogs are kept, but cats are kept for the purpose of catching mice, and dogs are eaten as food. (Dogs are eaten frequently by North and South Korean people.)

Since there are no bars, if a working man wants to have a drink, he purchases alcoholic beverage at the state operated shop and drinks at home. Besides, everyday until 1030 at night there are classes where he works, and it is not possible to think about stopping somewhere after [class].

Stopping at a bar with colleagues after work and criticizing the supervisors over a drink as it is done in Japan never occurs in [North Korea]. People are completely happy. This is why Yasuyuki Omoto wrote: "The faces of all Choson people are bright and cheerful." (KONNICH! NO CHOSEN [TODAY'S KOREA]) But one does become a bit uneasy when every Japanese visitor to North Korea likes to use the word "all".

Even a Parrot Praises President Kim Il-song

Because North Koreans are working toward their fatherland with their heart and soul, egistic lifestyle such as "my life" must not be permitted. The Article 49 of the Constituion loudly extols: "In the Democratic People's Republic of Korea the duty and the rights of the people are based on the principle of collectivism--one for all and all for one."

An individual exists for the whole.

But the words such as "everything," "whole" and "people" are abstract words. These words, then must appear in concrete forms. Thus, "the beloved and respected leader" represents the whole, and there is the party as well as its subordinate governmental organizations to fulfill the interests of the whole.

For recreation ordinary people can take a boat ride in Pyongyang or go to the nature park located in the suburbs, or perhaps go to the park zoo on Sundays which is their day off.

This park deserves to be called a park, for manageries are scattered about on grounds covering 820,000 "tsubo" (1 tsubo = 3.954 sq. yd.). Naturally

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it was "constructed according to Kim Il-song's plan and through his personal guidance." (CHOLLIMA NO KUNI CHOSEN [NORTH KOREA, COUNTRY OF CHOLLIMA] by Kyuta Yamaguchi)

There are pandas, Korean wolves called "kunsan," [phonetic], donkeys which live only in certain areas of Mr Paektu and wild cats called "sandaru" [phonetic] which live in the Mt Kumgang and found only in North Korea--also the parrot, which we must not overlook.

Horst Kruniky [phonetic], a West German quoted earlier, stated, what is especially interesting is that even the parrot in Pyongyang Zoo Park says, "Long life in good health, Great Leader," and receives the admiration of those who come to see it.

[Excerpt] Chapter 7--Arts, Revolution and People

Even if one has a desire to read books for pleasure or for learning, types of published books are, above all, very few. Furthermore, books, magazines and newspaper are never imported from foreign countries. Education, as one may call it, deals only with one-sided views of communism, and books for pleasure do not exist.

Up until the Fatherland Liberation of War, there were various publications dating from the era of Japanese rule, but all of them were withdrawn from circulation. Even information is completely controlled. Books which are withdrawn from circulation are not only old books, but for some reason, even those published by the party can be later withdrawn from circulation.

In fact, this sort of information manipulation is not just limited to North Korea. Information is frequently revised even in the Soviet Union. To cite an example, after the death of Stalin, Belia, deputy chairman of council of ministers and member of Politburo, who ranked second after Prime Minister Malenkov, was suddenly arrested as an anti-party element. When he was executed, the books which praised Belia were all removed from circulation. Belia was a "hero of the socialist worker," as well as "marshall of the Soviet Union;" but after he was purged, orders were given throughout the country to remove the pages which mentioned Belia from the Soviet Encyclopedia (The Soviet Encyclopedia Publishing House) and to replace them with new pages incorporated with new facts.

Numerous books were then banned in the Soviet Union. Needless to say, [books written by] Solzhenitsyn as well as Dostoevsky also cannot be read.

Nazis in Germany did the same thing. It was the book burning. After coming to power, book burning was carried out outdoors by students taking part in the movement. In those days, Jiro Osaragi wrote: "The rash violence of the primitive age is presently displayed openly in the streets of Berlin. Denying the advancement of civilization and retreating from reason, Nazis are trying to introduce clubs and pelts into the 20th century world."

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The truth is that even if political criticism is wrong it is better that it exists. From intellectual curiosity, man reads bad books from time to time. North Korea's position is that since all people are happy, there will be no criticism, but could this be another way of saying that there is no freedom to criticize?

In North Korea books which have not been approved by the government do not exist.

Villains and Bad Books Are Non-existent

Many books published about the time of the Fatherland Liberation of Warland have been withdrawn from circulation. For example, there is a book called CHOSEN MEIJIN [MASTERS IN KOREA], which was published by the Academy of Sciences in 1962. [The word] "master" (myongin) in Korean means a well-known person. This book has been translated in Japan by a publisher connected with a North Korean faction, but erased even from the original book were such great historical figures as Ulchi Mundok, Mi Han-chan and Yi Sung-sin, whom everyone in Korea knows.

Appearing as "masters" in this book are, however, such artists as Chong Son, Kim Hong-to, Chang Sung-op, as well as such female artists as Sin Saimdang and Yi Yul-kok; poets, scholars and Buddhist priests such as Choe Chong-won, Mun Ik-chom, Pak Chi-won, Chong Ta-san, Kim Chong-ho, Il Son, Sosan Taesa, Yi Che-hyon, Kim Si-sup and Hoyansorhan; and revolutionalists and thinkers such as Yang Song-won, Kim Ok-kyun, Kim Pong-chun, Hong Pom-to and An Chung-kun.

This book was, however, later withdrawn from circulation. Reasons are not very clear, but it seems that the Central Party believed that except for the President and his family there are no other great men in Korean history.

As one other example, there is a book called CHONGNYON CHONWL [YOUTH VANGUARD] published before the Fatherland Liberation of War. This book, written by Yim Ch'un-ch'u, depicts partisan youths and is based on the [author's] own experience on the anti-Japanese partisan struggle in the northeast part of China (Manchuria). Soon after, this was also removed from circulation.

Yim Ch'un-ch'u was a partisan. In 1945 he entered North Korea with President Kim Il-song. He was appointed as chairman of the North Kangwon Provincial People's Committee and party chairman of North Kangwon Province, but he was criticized that "he fled leaving behind the people and his lower echelon party guidance organs" during the Korean War.

Although he has currently reemerged and ranks 10th within the party line, this book is still banned. The fact that the hero of this book is not President Kim Il-song but is Kim Il (currently first vice president) is believed to be the reason for this.

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Books which create a bad influence do not exist in North Korea. At any rate, it is a country without thieves. I have been chief editor of an encyclopedia and have examined other encyclopedias. In the GREAT WORLD ENCYCLOPEDIA (published 1964) by the Haibon Publishing Company, Ltd, the following statement appears under the heading, "The Soviet Union:"

'CRIME AND PUNISHMENT' It is said that nearly 50 years after the revolution, crime is still committed in the Soviet Union today. [We admire the Soviet Union's] optimism toward the successful revolution. But it has been said that because theft as well as [other] crimes have completely disappeared in North Korea, undoubtedly North Korea has more skillfully carried out the revolution than the Soviet Union.

[Excerpt] Chapter 8--Creation of Red Families

Being chairman of the Japan Teachers' Union, Motofumi Makieda was interested in the educational problem when he headed the Japan Teachers' Union delegation to North Korea, and he wrote about the response the principal gave to one of the delegation members.

"At the Changjun People's School in Pyongyang, when one of the members of our group asked the principal 'How is juvenile delinquency handled?' he promptly answered, 'We have no such youths in our country.' But should a child attempt to commit a crime, it is completely prevented before that happens because other children are taught to condemn it systematically at once."
(CHUCHE NO KUNI CHOSEN O TAXUNETE [VISITING THE COUNTRY OF CHUCHE, NORTH KOREA])

The people's school is an elementary school, consisting of a 4-year program, and children are admitted at age 6. After this, they enter intermediary school consisting of a 6-year program. Since 1975 North Korea implemented an 11-year compulsory educational system, but included in the system is one year of kindergarten prior to attending the people's school.

Let us now discuss what kind of training students receive and what are the "five-household responsibility systems," and the "red family creation movement."

In cities, including Pyongyang, the capital, there are Tong Administrative Committees which are governmental offices in direct contact with the public.

Under the Tong Administrative Committee there are a number of people's teams, with each unit consisting of 15 to 20 households, and group leaders appointed by the committee are responsible officials of various people's teams. The responsibility of the people's team is to take care of the transfer of residents, housing, health, culture, mobilization of manpower and ideological trends within the team.

Under the people's team is the "five-household responsibility system." Officially called "the People's Neighborhood Sub-teams Responsibility System," this system was started in 1958. As for all North Korean households, normally five households are considered as one unit, and one party activist is assigned as a responsible guidance member to give advice about life.

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The party members who have taken charge of five households are to guide and give advice on education of children of each and every household, as well as all aspects of family life.

The theoretical organ of the KWP, "Kulloja" (November 1962) makes the following statement on the responsible guidance functionary's duties:

"To manage the five-household responsibility system, it is necessary to accurately grasp the knowledge, character, interests, aspirations and ideological orientation of every family and every individual since a responsible functionary is held responsible for only for a few households of about five."

If [a worker] is unable to perform the amount of work designated to him or violates labor laws, he is not only criticized at work and at a family meeting before the five-household responsibility guidance functionary, but also his responsibility is questioned.

Criticism Given to One Another With Understanding

"The red family creation movement" is carried out within the people's neighborhood sub-teams responsibility system and is participated by all those who belong to five-household teams and who are older than students in the people's school. These meetings are called "sub-team meetings." The participants criticize one another with compassion. Supported by patriotic, revolutionary spirits, healthy families are created from this kind of strong mutual affection for the people.

In Tokyo I have used my apartment as a workplace for nearly 4 years, and although I have no ill-will, I have never exchanged greetings with people living around me. At times I feel a bit envious that in North Korea one can criticize one's neighbor. But it will probably be difficult for us [Japanese] to immediately imitate [North Koreans] as explained by Mr Makieda, because in North Korea from the time children are in elementary school, from ages 6 to 10, they are trained to participate in criticism meetings.

Moreover, in order to establish one friendly, large family-like country, it is necessary to be well acquainted with the neighbor's knowledge, character, interests, aspirations and thoughts.

North Korea is a country where the working class has absolute rule. And because the working class assumes control, unlike capitalistic countries where offensive politicians and lackeys parasitic to crafty capitalists boast like lords of all creation, the class order in [North Korea] is naturally the opposite to that of the capitalist country. Such being the case, there is socio-economic class background called "songbun" in North Korea.

We are not familiar with the word "songbun." But upon consulting with the "Dictionary of Korean Language" published by the Academy of Sciences of the Republic, the social stratum is classified according to class relations:

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workers, poor farmers, medium-scale farmers, wealthy farmers, independents, merchants and petty bourgeois."

Also, in the KUGO TAESAJON (National Language Dictionary) (Minchung Sogwan) published by ROK, there was the following explanation: "1. substances which are combined to form one compound; 2. elements such as subject, predicate, objective, complement and modifier to form a sentence; 3. man's ideological propensity."

Good Socio-economic Class Background and the Bad Socio-Economic Class Background

The highest socio-economic class is designated to those who fought as anti-Japanese guerrillas under President Kim Il-sung. The next is those who participated in the struggle of communism; and the third is those from the working people, and the fourth is poor, small farmers.

The bad socio-economic class background is classified in the order of: those who have strong ties with South Korea (21), nationalists who are not communist sympathizers (22), devout Buddhists (23), Korean residents in Japan (24), bar girls as well as geishas "kisaeng" (25), managers of bar (26), those educated abroad (27), families residing abroad (28), those who lived abroad (29), those who cooperated with the South during the 25 June Fatherland Liberation War (30), wealthy traditional families (31), managers of commerce and industry except petty merchants (32), former intellectuals (those who received high school education before the Liberation) (33), soldiers who deserted, as well as their families (34), dismissed workers (35), those who were purged as well as their family members (36), those who were expelled from the KWP (37), pro-Japanese factions (those who were higher than a ward chief during the era of Japanese imperialism (38), Yen-an and the Soviet Union (pro Chinese, pro Soviet Union factions) (39), pro U.S. ideologists (40), South Korean Workers Party members (41), members of the Democratic Party (42), those who belonged to the Chongdogyo Chongu Party (43), followers of Chongdogyo Chongu (44), followers of Christianity (45), family of executioners (46), families of those who fled to South Korea (47), middle class farmers (48), wealthy farmers (49), capitalists (50), landlords (51).

These bad socio-economic class backgrounds are called "complicated socio-economic class backgrounds." According to these socio-economic class backgrounds, college entrance and job opportunities are determined. Those with good socio-economic class backgrounds are able to go to good schools and obtain good jobs. Whether "songbun" is good or bad will always be questioned. This is perhaps inevitable because North Korea is a country consisting of working classes.

Furthermore, if a party member were to get married, a permission from the party is necessary, but also the socio-economic class background of the mate must be suitable.

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Within the North Korean party the people are divided into groups popularly known as "tomatoes," "apples," and "grapes." Tomatoes are completely red to the core and are, therefore, good communists; "apples" are red to the core and are, therefore, good communists; "apples" are red only on the surface and because reactionary elements are hidden within, ideological improvement is needed. Since there is no redness anywhere in "grapes" those who are hopeless are indicated by this name.

Children Are the Treasure of Choson

North Korea is a country where education is stressed more than anywhere in the world. From the very young to the old, everyone receives education.

Education begins 40 days after birth. Children are brought to day nurseries to be cared. Then at age 5 they enter kindergarten for a year. All educational cost is free.

President Kim Il-song has repeatedly emphasized that "Our country does not have a king. If there is one, it is the children." Chikako Hatanaka, who visited North Korea in 1969 with her husband, chairman of the Korea-Japan Cooperation Committee, stated: "It was indeed the people's paradise." (CHUCHE NO KUNI CHOSEN O TAZUNETE [VISITING THE COUNTRY OF CHUCHE, NORTH KOREA])

What impressed Mrs Hatanaka the most was "the happy children." (Ibid)

"The most valuable treasure in Choson is children. The best of everything is given to children. The responsibility is shouldered by the state, and children are brought up comfortably in Choson.

Our interpreter proudly told us, 'The largest and the most magnificent building in the city is the palace built for children by President Kim Il-song.' Just as the interpreter told us, I had no trouble finding the most magnificent building in Pyongyang." (Ibid)

Naturally it was the Pyongyang Children's Palace. I have already written how impressive this palace is. We would very much like this sort of building for children in Japan. If one looks at pictures of Korean boys and girls, indeed they look happy and full of life.

Toward the end of Mrs Hatanaka's article, she writes: "With Kim Il-song in the center, 50 million people in Choson are moving about. This shows how deeply the people in Choson idolize and respect President Kim Il-song." (Ibid)

Included in the 50 million people are 35 million people who live in the South. The fact that Mrs Hatanaka has never been to South Korea and yet has written that 50 million people are moving about with President Kim Il-song in the center" indicates, if anything, the way women tend to exaggerate.

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"In communist countries efforts are made in the education of the next generation by 'giving the better things to children.' Already steady successes have been made in developing men who possess knowledge, virtue and health. Children are raised and trained at school, Children's Palace and at home to become intelligent, mentally and physically strong revolutionary children... parents do not have to be burdened financially in any way nor worry about their children's education. Because of state guarantee, children who have potential can enter specialized technical schools and universities." (Ibid)

Considering the high educational cost in Japan, this is also an area to be envied. The state takes care of everything for children.

As stated by President Kim Il-song, no matter what village one visits, the most beautiful building is school. Wherever one goes there are day nurseries, children's playgrounds and kindergarten. It is a country where education is greatly emphasized.

Between 40 to 70 days after birth, children are cared by the "Tong" or day nurseries where mothers work.

All Children in Nursery Schools

From age 5 children enter kindergarten. But because day nurseries have not yet become widespread throughout the state, some infants in the countryside are still brought up at home by grandparents. According to the government plan, the construction is being speeded up in order to make it possible to care for all infants. Before long, therefore, infants will be cared at completely staffed day nurseries, and parents will be able to work with peace of mind.

"The goal is to admit all children to day nurseries. In the case where mothers are still breast feeding their infants, mothers come to nurse infants every 2 1/2 hours during the first 3 months; for infants up to 6 months, every 3 hours; up to 9 months every 4 hours and once a day after 11 months. During this period, infants are also fed other baby foods. From age 1 mother's milk is completely replaced by baby food. Thing to note is that there are six to eight infants to every nurse, and babies fall asleep quietly by the automatic, cheerful ringing of the bell," wrote Klunike [phonetic]. Klunike is the leader of the West German Socialist Student Movement leader.

Children are brought up under a comprehensive educational [program].

"Children are able to speak at age 1 and 3 months. They cannot speak in full sentences yet, only childish words such as 'mama' or 'papa' as spoken in the West. But by the time they are year and half they are able to say before anything else, 'Thank you President and Comrade Kim Il-song.' The aim of the state education is to [teach] these words and elevate the child's development to a new level." (KITA CHOSEN, SHAKAISHUGI KENSETSU NO GENJO TO YUKIKATA [NORTH KOREA, CURRENT STATE AND DIRECTION OF SOCIALIST CONSTRUCTION] by Klunike [phonetic])

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"At age 4 children are taught poems of President Kim Il-song. Hanging on the walls are beautiful pictures depicting President Kim Il-song fighting for the Korean people. Also used are models of the President's home where he was born, a small village west of Pyongyang. As children point to pictures and models, they recite the memorized poems aloud.

There are revolutionary history study rooms from kindergarten through college.

To some degree the six-year-olds are already able to perform normal activities. They learn to express gratitude in the form of singing and dancing, for example, "Who has given us clothing and daily needs?" or "President loves all children. Children also love President." In addition children repeat and memorize the ideology of President and the history of the Korean revolution, in short, the heroic poems of President Kim Il-song." (Klunike [phonetic])

The great leader is the father of the entire people.

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N. KOREA/SOCIAL CONDITIONS

DEFECTOR TELLS OF SOCIAL CONDITIONS IN THE NORTH

Tokyo NIHON GUNJI KENKYU in Japanese Apr 79 pp 130-136

[Article by Kim Won-Pong, a Critic: "Testimony of a Defected North Korean Soldier: New Materials on the Obscurantist Policy of North Korea"]

[Text] A special correspondent of the MAINICHI SHINBUN in Seoul, Maeda Yasuhiro, was ordered to leave Korea. The reason was that a foreign dispatch dated 26 December 1978, headlined, "Pak Regime Enters the Second Phase of Yusin; Six More Years of 'Coercion and Dictatorship'; How are the Vicious Phenomena to Be Corrected?" clashed with the section in the ROK Immigration Control Law stipulating expulsion.

This article is not aimed at criticizing the news report containing the aforementioned headline written by correspondent Maeda. I dared to introduce the report at the beginning in order to point out that a Japanese correspondent briskly dispatched anti-government news articles that conflicted with ROK law on the occasion of the presidential inauguration of a neighboring country. Japanese correspondents, however, do not dispatch news items that are worthwhile informing to the Japanese people unless they want to. Even if they are sent, they do not appear in newspapers. This was clearly brought to the surface in the form of the expulsion of the MAINICHI correspondent.

It is a bit old story, but last September a non-commissioned officer of the North Korean People's Army [KPA] defected across the demilitarized zone to South Korea. The ROK authorities let this North Korean non-commissioned officer hold a press conference and released the news to the mass media. Although the Korean newspapers and broadcasting stations treated this matter with a considerable importance, the Japanese news media remained completely silent. The result is that there is no Japanese who knows about this except those who are in a position to find out.

In August 1977, similarly a private of the KPA defected to South Korea and he subsequently held a news conference. Needless to say, this was not reported in Japan either.

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My introduction has been long, but based on the words and behavior of the non-commissioned officer who defected to South Korea last September, I would like to present what he, who witnessed the image of a "free nation" in South Korea, had been taught and experienced in North Korea, and what his reactions were after he learned the real conditions in South Korea. Because he is still young and has been brought up within a restricted framework, his analysis is neither systematic nor theoretical; it is an extremely simplistic and fragmentary analysis of a person whose life was at the bottom rung. Nevertheless, the real social conditions he experienced in North Korea and the contents of the obscurantist policy of North Korea toward its people, which differ from those presented by a systematic analysis, will probably strangely touch the heart of a reader.

This non-commissioned officer held a rank equivalent to a "corporal" in the old Japanese army, but he was not a squad leader. He was a "marksman for Number Seven Firing Tube," belonging to the Third Squad, the First Platoon, the Second Battalion, the 42nd Regiment, the 25th Division, the Fifth Army of the People's Army. His name is Kwon Chong-hun. He was born on 3 October 1958. He is 20 years old. He has parents and sisters living in North Korea.

In regard to his motive for defecting to South Korea, he stated: "I had been taught at school (Sansong Senior High School) that when I join the People's Army, I would have enough food and clothes to wear and lead a free life. But in the army everything was repressive, and I led an entirely closed life without vacation and leave. I was under constant and extreme pressure from the platoon leader and the company commander. Consequently, I felt disillusioned, and realized the falsehood of the Kim Il-song system because of the extreme disparity between propaganda and reality."

It was on 28 September 1978 that non-commissioned officer Kwon defected. After he completed a three-day ambush duty (which called for lying in ambush at one place along the military demarcation line to watch for those who cross over the demarcation line), he left his unit (at 1030) on the pretext that he had to wash his soiled uniform so as to be ready for combat readiness inspection of the People's Armed Forces (the Ministry of Defense). Then he crossed over the barbed wire on the northern boundary and the central demarcation line, crossed the river at the upper reaches of Hant'an River, arrived at the barbed wire line on the southern side and surrendered to a South Korean outpost (at 1830).

Conditions of the North Korean Army Life

According to non-commissioned officer Kwon, the conditions of the army life were utterly terrible, and were harsher than those during the notorious old Japanese army period.

"A boy as young as 16 years enters the army and cannot even properly handle the rifle. Because of the harsh training and the pressing preparations for winter fuel wood, he cannot even have enough sleep."

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"Although the daily food ration of the soldier is set at 800 grams per day, in practice he is given a ration of only 600 grams or so. Soldiers therefore are seriously dissatisfied. According to the amount of boiled rice filling the rice bowl, slang such as 'koksang-pap,' kakat-pap, and 'p'okt'an-pap' were used. The 'koksang-pap' (grain merchant's rice) is eaten only when there is an inspection by a superior unit. Rice is heaped up in the rice bowl, and it fills the daily quota of 800 grams. The 'kakat-pap' (level bowl-ful rice) refers to rice filled to the top edge of the rice bowl, as if it were leveled with a knife. The 'p'okt'an-pap' (bombed rice) refers to rice in the rice bowl with a deep dip in the center as if it were hit by a bomb."

"Meal times are not fixed; therefore, many become sick with stomach trouble. Since there are shortages from food to daily necessities, incidents of theft are incessant among the troops. Some soldiers steal hot pepper and soy beans from neighboring villages, bury them in the ground, and dig them up to eat raw. At times, some get fever as they eat raw grains gnawed by rats. Talking about disease, there are many with athlete's foot as they have no chance to take their shoes off because of long periods of ambush duty."

"Most of the soldiers are not allowed one vacation even after ten years of duty. Consequently, they end up not getting a chance to visit P'yongyang City, which is very close to the unit. Once in a long while there are some soldiers who are given 'commendation vacation.' Regardless of qualifications, this privilege is given to only those who can bring back cement, paint, paper, training suits, watches, or other goods to the unit after the vacation, and to the sons of the party cadres. The term of military duty is supposed to be three years, but in practice the majority of soldiers are discharged from the service only after 10 to 11 years."

"Many soldiers receive letters from their parents who ask them to send back their photographs in the People's Army uniform. But they cannot meet this request as there is neither camera nor film available in the unit. To receive commendations, unit commanders apply for a 'confirmation on the combat readiness inspection,' and entertain the inspectors by serving pork after slaughtering pigs they raised in the unit. Officers enjoy themselves by watching television. But harsh training and ambush duty are forced on the soldiers, and they are made to work even during the rest period. Thus soldiers are seriously dissatisfied."

"In order to avoid detection by South Korean observation teams, GP works (see note) are carried out only on cloudy days."

The State of the Idolization of Kim Il-song

Various examples of the idolization of Kim Il-song and his son, Kim Chong-il, have been reported. But the experience of non-commissioned officer Kwon offers us new details. What are the real conditions, including the state of child education?

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"When infants are first taught how to speak and write, they are taught the name of Kim Il-song before their own names and the names of their parents. They are taught to say without fail before eating, 'Thank you our leader Kim Il-song,' even when they are given a grain of sugar."

"You would always find bronze statues of Kim Il-song everywhere in large buildings or at street corners. In some cases the size of his coat button is as large as a man's head, and the size of his shoe is taller than a man's height. A discussion at a party meeting is a must even before a temporary removal of the portrait of Kim Il-song on the wall or the propaganda poster of Kim Il-song. (That is to say, even if it is removed temporarily without approval, it will constitute a "Number Five Incident." The Number Five Incident refers to an incident desecrating Kim Il-song, and stipulates death by a firing squad without trial. When one slanders Kim Il-song, it constitutes a "Number Nine Incident," and a similar penalty as in the Number Five Incident is stipulated.

"In military units Kim Il-song has been traditionally referred to as the 'affectionate father of our troops.' But recently it has been banned. The reason is that since Kim Il-song is the father of all the 50 million people (the total population, including South Korea), and a leader of the world, he cannot be the father of the KPA alone. Also such terms as a 'great leader like Mt T'ai or 'remaining loyal to Kim Il-song until the sun and the moon disappear' have also been prohibited. The reasons are that a great leader like Kim Il-song cannot be compared to Mt T'ai which is only a mountain in Communist China, and that even if the sun and the moon disappear, people must remain loyal to Kim Il-song generation after generation."

"While watching a movie or television, when Kim Il-song (not just in person but also his words or portrait) appears on the screen, everyone is required to stand up to clap hands and applaud him loudly. Students used to write the letters representing Kim Il-song larger than other letters, but recently they are required to write his name in red. Students thus have to carry two kinds of pencil, red and black."

"They are spreading the propaganda that famous scholars from all over the world have visited North Korea to learn the chuche philosophy of Kim Il-song, and that even President Tito of Yugoslavia visited with Kim Il-song to learn from him."

"In regard to Kim Chong-il, they propagandize that he is as a great revolutionary as Kim Il-song. They call him 'the respected leader comrade' and 'the comrade successor.' The North Koreans are forced to sing songs of loyalty to Kim Chong-il. Posted on the wall along Kim Il-song's portraits are the photographs of Kim Chong-il (sitting and reading a newspaper, and both Kim Il-song and he looking out at Samji-yon lake at Mt Paektu)."

"A booklet titled, "Toksong Silgi" (True Records of the Virtuous Character), propagandizing the good deeds of Kim Chong-il, is distributed to be read."

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Social Conditions in North Korea

We have obtained various information on North Korea's social conditions. Judging from the information, the social conditions in North Korea are in a very poor state and non-commissioned officer Kwon has relayed to us the conditions that only those in the low strata of society would know.

"There is no practice of exchanging gifts on birthdays (as there are not enough goods). At best even the privileged class celebrate birthdays with rice cake. They have never eaten birthday cakes or meat. It is unthinkable in North Korea to receive a notebook or a wallet. If they should receive such an item, they would keep it as a memento for the rest of their lives instead of using it. (This is what he expressed after he was given a birthday party by those who were close to him and he received a notebook and a wallet as gift on his 20th birthday on 3 October)."

"In North Korea it is difficult to find a room. It is impossible for a person to use a room alone. In every home there is only one round dining table a Chinese style. In order to save goods, they pick up broken ball-point pens and cigarette butts. Persons in considerably high strata have only one or two street clothes."

"In North Korea, in order to prevent the proliferation of dwarfs (deformed dwarfs), they are all put in a cooperative farm near Kanggye, Chagang Province, which is completely isolated from outside. Therefore, you cannot see dwarfs anywhere else."

"North Korea makes 'Samji-yon watches' which are imitations of Japanese Seiko watches. However, since they have an ineffective temperature-proof device, watches gain or lose time depending on the body temperature and become useless in less than a year."

"In North Korea every act, no matter how small, is regulated by law. Even unbuttoning coat buttons is subject to control."

Lessons Learned from Seeing the Conditions in South Korea

The following are some examples of how the North Korean policy of obscurantism has made its people ignorant and unenlightened. The press corps and others became dumbfounded when they heard what non-commissioned officer Kwon knew about the "real conditions" of South Korea.

"In South Korea when more than three persons gather, police arrest them. There is a spy for every three households, and people cannot freely talk. (This shows that the North Koreans have turned the story around by making people think that the secret police system of North Korea is the real condition in South Korea.)"

"The South Korean people are treated humiliatingly as slaves by a handful of large landlords and U.S. scoundrels, and South Korea is a dark land unsuitable for human living."

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"Street corners and streets are crowded with beggars and unemployed. Children cannot even go to school. Instead they sell newspapers and chewing gum, or shine shoes."

"They kill pregnant mothers in order to extract kidneys and hearts and sell them to foreign countries. The foreign currency thus earned is as much as 600 million dollars, and with that money they have built defense plants."

"You see many people who seek money by wearing sashes that have words such as 'please buy my eyes,' 'please buy my kidneys,' and 'please buy my blood' written on them."

"The majority of people have no house to live in. Instead, they live in shacks that are about to collapse (barracks) or places that are like partitioned oxcarts, and not only that, U.S. scoundrels harass them so they must move carts here and there."

"Land is arbitrarily condemned in order to build American factories and defense plants. Because of the pollution and the smell of explosives emitted by them the number of those who choke to death increases every year."

"They frenziedly dance only Western-style dances (such as twist and go-go) in South Korea, and the indigenous dances have disappeared. In the streets there are many women who are so scantily dressed (from poverty) and streets are crowded particularly with mix-blood children."

"South Korea has begged the United States for aid and has stationed U.S. forces there. But Communist China voluntarily aids North Korea."

"When Nixon visited Communist China, Chinese offered him only slippery food which would be difficult for him to handle with chopsticks so as to humiliate him. Thus Nixon and his party were harshly treated."

"The Koreans residing in Japan all wage struggle against the South Korean government. They go to and come from North Korea only, and no one has ever gone to visit South Korea."

"These are so-called 'real conditions' of South Korea. It is a wonder how they could have carried out such absurd education. However, in order to make the North Korean believe that they are in a much higher status than the South Koreans, even though they are groaning under the endless labor exaction by Kim Il-song, they have no choice but to propagandize the social conditions of South Korea far worse than those of North Korea. If one were to reverse the situation, it is possible to imagine the intolerably interior social conditions of North Korea."

Kwon's Grumbling Reveals His True Feeling.

After defecting to South Korea, he received a warm welcome from the South Koreans and experienced things which he could never have even thought of in

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North Korea. His true feelings came out in his mumbling. The following are the records of his remarks made at different places when he was given a tour of Seoul.

"South Korean women wear funny clothes (when he saw them in new fashion dresses). They appear to be foreigners, and I feel strange."

"Some taxis carry the sign, 'private.' What does it mean? It is beyond comprehension that private persons can own cars."

"High-rise apartment buildings are certainly superior to those in North Korea (when he saw a group of apartment buildings at Yoido)."

"The North Koreans would be flabbergasted if they saw a building even half this size (when he saw the National Theater building)."

"I was told that they dance only Western-style dances in South Korea. But they dance dances exactly the same as those in North Korea. I can see that North Korea is spreading false propaganda. (At the National Theater)"

"I feel dizzy looking at the Western-style dresses worn by women. If women in North Korea should wear such dresses (as mini-skirts), they would be beaten to death by their husbands. (At the Sinsegye Department Store)"

"Only old people should wear a vest. Why should a young man like me to wear one? (When they ordered a three-piece suit for him)."

"The physique of South Korean soldiers is considerably larger than that of North Korean soldiers. They appear manly. (When he watched South Korean troops on the march). I wish I could spend my life in the South Korean army."

"Beautiful women came out to place leis on the soldiers on the march. Who makes them do it?"

"I have been told that there are many landlords and many beggars in South Korea, but I see none at all. Are there really landlords and farm hands? (At the Octagon Pavillion on Namsan)."

"Looking down at the entire scenery of Seoul from such a high point dispelled my depressed feelings."

"There are bronze statutes of Kim Il-song built everywhere in North Korea. But it is strange that there is no bronze statute of the president in a large place like this. (At the Children's Grand Park)"

"Women here (at Children's Grand Park) wear all types of clothes, there is no discipline at all and there seems to be no order. (One should be reminded of Mr Kwon's statement in the seciton dealing with the Social Conditions of North Korea to the effect that in North Korea every small act is regulated by law.)"

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Returning to a tourist hotel in Seoul, Mr Kwon uttered concluding statements:

"There is a difference of heaven and earth between North Korea and South Korea. North Korea indeed is the living hell that they have propagandized."

"When you watch the events on the [ROK] Armed Forces Day (1 October), the North Korean soldiers look like small children, and one-a-match-for-a-hundred as claimed by Kim Il-song is complete nonsense."

"I feel sorry for the North Korean people who always believe that Kim Il-song is great. They have been deceived."

This concludes the records of what Mr Kwon said and did, but it is necessary to briefly touch upon how Mr Kwon was treated in South Korea.

After they let him hold a press conference on 4 October last year, the citizens of Seoul held a welcoming rally to praise him as a "warrior."

According to his position he was also given a compensation of 10 million won by the government under the "special compensation system for defectors." He was additionally paid 60,000 won as a compensation for equipment for the "AK rifle" he brought with him when he defected.

Besides, he received money and goods of encouragement from many South Korean sectors, such as a certificate of scholarship until college graduation, a white gold ring, various dictionaries and libraries and cash.

(Note: GP stands for Guard Post, and GP works refer to extremely clandestine military works in the demilitarized zone within the military demarcation line where military action are prohibited, such as laying land mines, hidden ambush, and installing military facilities. These are actions in violation of the armistice agreement.)

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